

BACK TO PRABHUPĀDA

The magazine of the real Hare Kṛṣṇa movement

Issue 47, Spring 2015

"Defeating tyranny in the realm of thought"

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Śrīla Prabhupāda's Transcendental Books

Also in this issue:

Śrīla Prabhupāda as *Dikṣā* Guru - Proved Again!

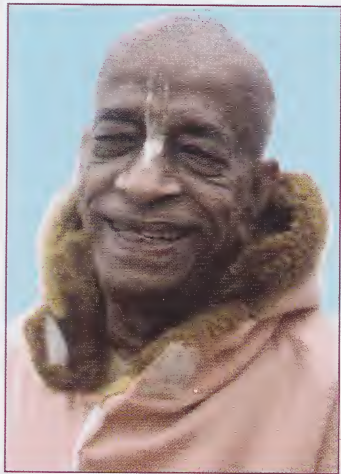
ISKCON's War Against Reality

The Unbreakable Disciplic Succession

ISKCON Disciples Course Broadcasts Lies



ISKCON Revival Movement



BACK TO PRABHUPĀDA

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Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Why Not Being a Hypocrite Matters

Welcome to Issue 47 of *Back To Prabhupāda (BTP)*.

On page 8 of this issue we feature a letter from an ISKCON spokesman defending ISKCON gurus being hypocrites on the plea that we have to accept that such impurities will be in the heart until complete purification takes place. It is true that in the current age we live in, hypocrisy will be especially prevalent:

"This is the age, Kali. It is called Kali. Hypocrisy, simply hypocrisy. Kali means full of hypocrisy."

(Śrīla Prabhupāda Lecture, 26/11/66)

However, this still does not make it acceptable to be tolerant of ISKCON's leaders being hypocrites, as suggested by our ISKCON spokesman:

1) Śrīla Prabhupāda stated that his success was based on the fact that he was not a hypocrite:

"I am successful only because I am following strictly the orders of my Guru Maharaj and do not deviate. Therefore people respect what I am saying and they listen, because I do not say one thing and do another."

(Śrīla Prabhupāda Letter, 16/6/72)

2) If one is a hypocrite then one should not take up a position as a religious teacher:

"The purport of these instructions is that in the present age there are many persons who accept the renounced order of life but who are not spiritually advanced. [...] Lord

Caitanya Mahāprabhu did not accept such hypocrisy."

(Teachings of Lord Caitanya)

Śrīla Prabhupāda: "How a priest can be intoxicants?" [...]

Father Tanner: "He would say it was his weakness."

Śrīla Prabhupāda: "Weakness is hypocrisy. If you are weak, you cannot become priest. Because you are teacher, religious teacher. You should not take that post. That is hypocrisy."

(Room conversation, 11/7/73)

Thus, it's clear that we should not tolerate ISKCON's leaders being hypocrites.

Yet, *BTP* issues are filled with evidence of how ISKCON's leaders and *sannyāsīs* are full of hypocrisy, due to, using Śrīla Prabhupāda's point just quoted, 'saying one thing but doing another'. Such as ISKCON *sannyāsīs* claiming to be "renounced" when they are not, or leaders like HH Bhakti Charu Swami claiming his "Vyāsa-pūjā" festivals are devoted to Śrīla Prabhupāda rather than himself, when they are not. And so on.

Our philosophical battle with the GBC presents a very special case of hypocrisy. We have documented:

a) How ISKCON's leadership has presented a philosophical position that is completely wrong in regards to Śrīla Prabhupāda's orders for who should be ISKCON's *dikṣā* guru.

b) Though this ignorance still continues, in recent times it has been punctuated with the GBC

also agreeing (albeit unwittingly) with the IRM that Śrīla Prabhupāda is the *dikṣā* guru of ISKCON. The "climbdown" series documented in *BTP*, as well as the GBC's "Founder-Ācārya" book (please see article on next page), are examples of this. In addition, we have the "label hoax" where ISKCON's leaders have effectively admitted that they are acting as "rtviks", while Śrīla Prabhupāda acts as the *dikṣā* guru. But they have just swapped the labels around, with Śrīla Prabhupāda now only called the *śikṣā* guru, whilst they call themselves *dikṣā* gurus.

c) Yet, though philosophically they have conceded defeat, they do not **act** on it. That is, they 'say one thing but do another', which is hypocrisy. And, as we saw, Śrīla Prabhupāda states that it is because he did *not* engage in such behaviour that he was successful.

Therefore, it is important that ISKCON's leaders are not hypocrites if they want the Krishna consciousness movement to be successful. And such a lack of hypocrisy is especially important in regards to their philosophical position—for if they gave up such hypocrisy here, then the "guru" issue would immediately be resolved. For then, they would accept their admitted function as "rtviks", whilst Śrīla Prabhupāda would be officially restored to his true position as ISKCON's *dikṣā* guru.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your **free** copy.

GBC Unable to Reply to Founder-Ācārya Book

Śrīla Prabhubāda's position as ISKCON's only Ācārya (and Founder: "Founder-Ācārya"), has confused ISKCON's leadership ever since Śrīla Prabhubāda's physical departure. How do they explain Śrīla Prabhubāda's position as ISKCON's Ācārya without it impeding their status as his supposed successor dikṣā guru? Then, almost 40 years later, they issued "Śrīla Prabhubāda: The Founder-Ācārya of ISKCON", a definitive "GBC Foundational Document", on the subject. However, as the IRM book explaining this GBC document, titled "Śrīla Prabhubāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document" (SPFAIC), demonstrated, the GBC document merely confirmed that Śrīla Prabhubāda's position as ISKCON's only Ācārya means that he is also ISKCON's only dikṣā guru. And the GBC has been unable to challenge this conclusion. How could they, when it is taken verbatim from their own document?! And now this lack of a challenge has been confirmed—with the author of this "GBC Foundational Document", **HG Ravindra Svarūpa Dāsa ("RSD")**, being unable to reply to SPFAIC whilst making a specific reference to it. The statements in the shaded boxes below are taken from a paper written by RSD titled "Śrīla Prabhubāda: The Founder-Ācārya of ISKCON—A "Soft-Ritvik" Work? ISKCON Now A "Fifth Sampradāya"? A Reply to These And Other Criticisms", which was posted on a GBC-funded website on 24/3/15.

The "reply"

"It is of interest to note that while one critic criticizes Śrīla Prabhubāda: The Founder-Ācārya of ISKCON for being crypto-ritvik, another disparages it for being not ritvik. This is found in a booklet issued in April 2014 by the ritvik group ISKCON Revival Movement (IRM)

and written by Krishnakant [De-sai]."

a) The title of RSD's paper—mentioned in the introduction to this article—states that it is a "reply" to various "criticisms" that have been made of his GBC "Founder-Ācārya" document. Actually, RSD's paper is a lengthy and detailed reply only to specific criticisms that had been made of RSD's document by someone else other than the IRM. The above shaded extract is taken from the end of RSD's reply to these criticisms, which is also the end of RSD's paper. RSD refers to these criticisms as having claimed that his GBC document was "crypto-ritvik". ("Ritvik" is the term used by the GBC to refer to the proposition that Śrīla Prabhubāda is ISKCON's dikṣā guru). These criticisms, RSD stated earlier in the paper, were posted anonymously on Facebook. RSD's reply to these criticisms runs to many pages and almost 3000 words. RSD's exhaustive response to an anonymous Facebook criticism of his GBC document should be contrasted with the "response" he gives to SPFAIC, which we will detail in the next section.

b) RSD then goes on to introduce SPFAIC by stating that SPFAIC disparages the GBC document "for being not ritvik". Actually, as we shall see, we explain that the GBC document does establish that Śrīla Prabhubāda is ISKCON's dikṣā guru, even if it does not make a specific statement to this effect.

No reply to IRM book

"This work bears the exact same title as the GBC-published book and displays a cover formatted just like that book. Where the ISKCON cover bears the words "A GBC Foundational Document," the IRM work proclaims: "Presenting the Conclusions of the GBC

Foundational Document." Within, however, one discovers a quite different conclusion: that the GBC Foundational Document is missing a vitally important element, now supplied by this IRM work: "Ācārya of ISKCON means Dikṣā Guru of ISKCON." It is best to go to the authentic GBC Foundational Document to find out what it is."

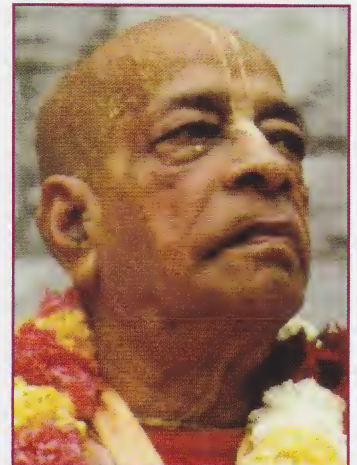
c) RSD then spends time describing the cover of SPFAIC, says he disagrees with SPFAIC's contents, and then simply tells us to re-read the GBC Foundational Document to see what it actually states. The above are the last words of his paper.

d) Yet, we already know that RSD does not believe that simply asking readers to re-read the GBC Foundational Document is sufficient to rebut a supposedly faulty critique of it. For we just saw that in regards to the anonymous Facebook criticism of the GBC document, he devoted a whole lengthy paper to rebut it. But he is unable to offer even one sentence in reply to the statements contained in SPFAIC.

Because he can't!

RSD's pronounced silence in regards to SPFAIC, even though it has been mass distributed as a printed book throughout the devotee community—with a circulation running into many thousands—can be understood when one reads SPFAIC. In SPFAIC we are able to cite the GBC Foundational Document stating that 'Ācārya of ISKCON means Dikṣā Guru of ISKCON'. For example, on page 30 of the GBC document, it states (emphasis added):

"An Ācārya, or, in Prabhubāda's words, 'a transcendental professor of spiritual science,' is a different breed from your modern academician. The transcendental professor takes



Śrīla Prabhubāda: His dikṣā guru position cannot be defeated

charge of the disciples and after initiating them into their sacred studies, thoroughly schools them in Vedic knowledge and trains them in its requisite regulations and disciplines."

And SPFAIC provides other such direct quotes from the GBC document. Hence, even if we follow RSD's suggestion to re-read his GBC document, we will simply re-read these statements that substantiate what SPFAIC states. Thus, RSD is forced to stay silent in regards to the contents of SPFAIC because all our book does is quote his words and he cannot reply to himself!

Conclusion

Śrīla Prabhubāda states:

"So they could not give us any counter-argument. Therefore they accepted."

(Śrīla Prabhubāda Morning Walk, 17/5/75)

"If we remain silent, then whatever he says, that means we are accepting."

(Śrīla Prabhubāda Conversation, 13/8/73)

The GBC's inability to even attempt to refute the contents of SPFAIC merely proves that, as both the GBC's Foundational Document and SPFAIC directly establish: 'Ācārya of ISKCON means Dikṣā Guru of ISKCON'.

The Unbreakable Disciplic Succession

As we are seeing, every *BTP* issue is fast turning into a “Beginner’s guide to Krishna consciousness”—not actually for the “beginners”, but rather for the supposed “leaders” and “scholars” in today’s ISKCON! Here, we examine the basics regarding the disciplic succession misunderstood by a supposed leading ISKCON “scholar”.

The last Ācārya

Let us start with a concept so basic that even the GBC accept it: the fact that Śrīla Prabhupāda alone will remain the Founder and Ācārya of ISKCON (Founder-Ācārya). As their “foundational” document, *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON* (“SPFAI”), states:

“As Founder-Ācārya Śrīla Prabhupāda holds a unique position in ISKCON. We need to understand it deeply. As ācārya, his exemplary personal behavior is the model and norm for all ISKCON devotees.”

(SPFAI, p. 30, emphases added)

Thus, the GBC agrees with the obvious fact that by establishing himself as the Founder-Ācārya of ISKCON, Śrīla Prabhupāda will be the only Ācārya (and Founder) in ISKCON. Thus, Śrīla Prabhupāda will never be replaced as the Ācārya of ISKCON. Consequently, by definition, as the *only* Ācārya for ISKCON, he will also be the *last* Ācārya for ISKCON (as well as being the first).

ISKCON “scholar’s” confusion

Having got that ‘ABC’ explanation out of the way, we now turn to the understanding displayed by HH Jayādvaita Swami (“JAS”), who is considered scholarly enough to have been allowed to make thousands of “edits” to Śrīla Prabhupāda’s *Bhagavad-gītā*. In regards to Śrīla Prabhupāda’s position as ISKCON’s Ācārya, JAS states:

“Why is Śrīla Prabhupāda

not the last ācārya in ISKCON? “Due to the unbreakable system of disciplic succession.” (Śrīla Prabhupāda, Los Angeles, December 28, 1968)”

(JAS, Text PAMHO: 8183012, 11/5/04)

JAS makes 2 elementary errors:

1) He claims that Śrīla Prabhupāda is not the “last Ācārya” in ISKCON, though, as we have seen, even the GBC has accepted this. We have presented exhaustive evidence from both the GBC and Śrīla Prabhupāda confirming that Śrīla Prabhupāda will always be the Founder and Ācārya (Founder-Ācārya) of ISKCON in our book *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON—Presenting the Conclusions of the GBC Foundational Document*. And if he is not succeeded as the Ācārya for ISKCON, then by definition he is also the last Ācārya for ISKCON.

2) He claims that the *reason* why Śrīla Prabhupāda is not the last Ācārya for ISKCON is “due to the unbreakable disciplic succession”. The next section elaborates on why this is another elementary error in understanding the basics of the disciplic succession.

Unbreakable disciplic succession

1) The only way that the “unbreakable disciplic succession” can be the reason for Śrīla Prabhupāda ceasing to be the Ācārya of ISKCON is if his existence as the Ācārya of ISKCON (which, as we have seen, also means he is the *last* Ācārya of ISKCON) would somehow lead to a “break” in the disciplic succession. But Śrīla Prabhupāda has never taught this—that his position as ISKCON’s Ācārya will cause the disciplic succession to break. Nor does he teach that the disciplic succession breaks if the spiritual master is not replaced with a successor the second he physically departs. Therefore, JAS’s assertion that Śrīla Prabhupāda is prevented from re-

maining as ISKCON’s Ācārya “due to the unbreakable disciplic succession” is not taught by Śrīla Prabhupāda, but rather has been manufactured by JAS.

2) Rather, Śrīla Prabhupāda teaches that a break in the disciplic succession is caused by the presence of *false* spiritual masters who speak something manufactured:

Lokanātha: “...five thousand years back, until now, there’s only thirty ācāryas...”

Śrīla Prabhupāda: “Chain is broken when there are false spiritual masters. Otherwise it is not broken. Chain is broken if a so-called spiritual master speaks something manufactured. Then the chain is broken. Otherwise, chain is not broken.” (Morning Walk, 2/9/76, emphases added)

GBC disciplic succession broken

Therefore, it is not that a disciplic succession containing Śrīla Prabhupāda as the current, only and last Ācārya for ISKCON is broken. Rather, as per the quote from Śrīla Prabhupāda just presented, it is the disciplic succession currently constructed in ISKCON by the GBC that is “broken”, because as documented by *BTP*:

1) The GBC gurus are *false* spiritual masters, having not been authorised by Śrīla Prabhupāda to succeed him as ISKCON’s *dikṣā* guru.

2) These false so-called spiritual masters continually speak “something manufactured”. The proof is the IRM being able to produce so many *BTP* issues, papers and books exposing such manufactured nonsense! Indeed, JAS’s very statement about Śrīla Prabhupāda “breaking” the disciplic succession quoted in the last section is itself an example of “a so-called spiritual master” speaking “something manufactured”.



Śrīla Prabhupāda: The first, only and last Ācārya of ISKCON!

Unbroken disciplic succession

1) Śrīla Prabhupāda also states that with no false spiritual master speaking something manufactured—which would be the case with Śrīla Prabhupāda as ISKCON’s Ācārya—the chain is *not* broken.

2) Śrīla Prabhupāda teaches: **“Paramparā means to hear the truth from the spiritual master.”**

(Śrīla Prabhupāda Room Conversation, 20/12/76)

“Paramparā means they do not change the word of Kṛṣṇa.”

(Śrīla Prabhupāda Lecture, 11/8/74)

3) Śrīla Prabhupāda has *not* taught that the disciplic succession is broken if he remains as ISKCON’s Ācārya, or if he is not replaced by another physical spiritual master the second he departs.

Therefore, since Śrīla Prabhupāda continues to act as the spiritual master from whom we hear the truth, which is the unchanging word of Krishna, his establishing himself as the Ācārya (and Founder) of ISKCON does not cause any break in the disciplic succession.

Conclusion

1) The disciplic succession is broken when we have unauthorised, false spiritual masters speaking manufactured nonsense, as we currently do in ISKCON.

2) The disciplic succession continues without a break when it is represented by the spiritually perfect Ācārya of ISKCON, Śrīla Prabhupāda.

Poisonous Effects of *Sahajiyā* Vaiṣṇavas

A question we have been asked frequently is of the form:

"Since Krishna, His pastimes, His message and His holy name are all pure and absolute, how does it matter whom we receive them from?"

Below, we see Śrīla Prabhupāda answer this question. All emphases have been added.

Milk poisoned by serpent

"So one may say that "He's speaking about Kṛṣṇa, so what is the wrong there? [...] Hari-kathāmrta* is always pure. [...] Everyone knows milk is very nice and nutritious food, but if it is touched by the lips of a serpent, it is spoiled, no more to be... So it is forbidden, that we should not try to understand about Kṛṣṇa from a person who is not Vaiṣṇava."

(Śrīla Prabhupāda Lecture, 24/1/77)

*Talks about Krishna

"[...] as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also."

(SB, 3.19.33)

Thus, Śrīla Prabhupāda explains that when the pure pastimes of Krishna are received through persons who are not Vaiṣṇavas, then the result will be "poisonous" and "dangerous".

A case study

An example of the "poisonous" consequences that ensue when one attempts to present Krishna's pure pastimes through non-Vaiṣṇavas, was the attempt to present them via the "Little Krishna" cartoon, which we covered in BTP Issues 28 and 30. This cartoon had the following offensive message inserted at its beginning, stating that Krishna's pastimes were only "fables":

"The stories and the treatment expressed herein are well and thoroughly researched and are based on 5000 years old fables".

Fable means a story made up to teach some moral lesson. And the fact that this message was added to the medium of a cartoon, which is generally used to portray fantasy, simply enhanced the effect. We were told by the ISKCON devotees involved with the making of this cartoon that they did not agree with this message, as it was a "blunder" which made them "shudder" (though not "shudder" enough to prevent them from continuing to sell the cartoon with this same blasphemous message). Rather, they informed us that the text was added without their knowledge by their co-producers, who were a non-Vaiṣṇava commercial professional entertainment company. Thus, such a "blunder" only happened because the ISKCON group chose to partner with a non-Vaiṣṇava group.

To understand the significance of just how "poisonous" this message is, consider if all of Śrīla Prabhupāda's books had a "warning" added at the beginning stating that "what you are about to read is not real but made up". In that case, distributing such a message would be doing the greatest dis-service to Śrīla Prabhupāda's transcendental books. Similarly, by attempting to present Krishna's pastimes by first claiming that they are **not real but a fantasy**, one does the greatest disservice to Krishna's actual pure pastimes.

Further warnings

Śrīla Prabhupāda also gives the same warning in regards to hearing the holy name:

"Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as profes-

sional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent"

(Cc., Antya-līlā, 1.101)

And the same warning is given in regards to the hearing and reading of Vedic literatures:

"Concerning the study of Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. [...] such a lesson should not be accepted, for it is like milk touched by the lips of a serpent."

(Cc., Antya-līlā, 13.113)

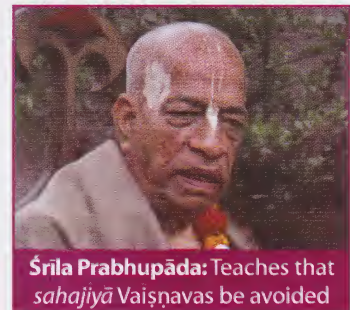
"Milk is very good [...] touched by the lips of a snake, [...] has become poison. [...] Similarly, if we do not hear from the right person any Vedic literature, especially Bhagavad-gītā, [...] because he is avaiṣṇava, not devotee, it has become poison. [...] we have got so many editions."

(Śrīla Prabhupāda Lecture, 14/2/76)

"Sahajiyā" Vaiṣṇavas

So it's clear—though the content may be transcendental and pure, it is still strictly forbidden to receive it through non-Vaiṣṇava sources. However, in addition to non-Vaiṣṇavas, Śrīla Prabhupāda also extends this same warning to certain types of "Vaiṣṇavas":

"Śrīla Viśvanātha Cakravartī Thākura has warned that "Don't mix it with Vaiṣṇava who is not well trained up, well behaved." [...] But he has warned, "Don't mix with them, these professional, so-called Vaiṣṇava, sahajiyās." This is warned. [...] "You should not hear." "Eh? What is the wrong there? The Kṛṣṇa-kathā is there." No, Kṛṣṇa-kathā is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison. So unless one is situated as pure Vaiṣṇava in his dealing, in his behavior, inside and outside,



Śrīla Prabhupāda: Teaches that sahajiyā Vaiṣṇavas be avoided

he should not become a preacher because it will not be effective; neither one should hear from such person."

(Śrīla Prabhupāda Lecture, 6/3/76)

Thus, "professional sahajiyā" Vaiṣṇavas are also persons one must avoid hearing and reading. And our previous issues have documented in detail how today's ISKCON has turned into a sahajiyā movement—please see the article "Documenting the New Sahajiyā Movement" in BTP 38, which can be read here:

www.iskconirm.com/sahajiya

Conclusion

There is a sentimental attitude that as long as bona fide subject matter is involved then from whom we learn and hear about it does not matter. That it can only help, not harm. Śrīla Prabhupāda dispels such notions. Not only should we strictly avoid hearing it from non-Vaiṣṇavas, but we should also not hear or learn it from any type of "devotees" if they have sahajiyā tendencies and have taken up being a devotee cheaply as a profession. For, even though they may be presenting that which is pure in and of itself, the results will be "poisonous" and "dangerous". Conversely, we already know that hearing and reading directly from Śrīla Prabhupāda's lectures, kirtanas and books, is bona fide, completely transcendental and purifying. And thus they can always be taken shelter of without any worry of receiving "poisonous" and "dangerous" effects!

Quotes, Notes and News (QNN)

Proof of Śrīla Prabhupāda's *dikṣā* guru status

GBC member and ISKCON GBC-elected guru, **HH Śivarāma Swami ("SRS")**, speaks about the lack of support in both scripture and Śrīla Prabhupāda's teachings for how guru-disciple relationships, with the gurus being subordinate to the GBC, currently function in ISKCON (emphases added to all quotes that follow):

"So how is it that the body of the devotees can appreciate more, and we can actually inculcate more this vision, that the GBC is what it is? [...] It's above the authority of the spiritual masters, indeed the Society as well as the GBC is where devotees get the empowerment to act as Śrīla Prabhupāda's representatives [...] Scripture, tradition talks a lot about guru-disciple because it's very important, and the translation of that guru-disciple in some institution, because it is a relatively new thing, therefore it doesn't find the same type of frequency in terms of scriptural support or even in terms of Śrīla Prabhupāda's statements."

(SRS, Podcast, 3/2/15)

1) In reality, Śrīla Prabhupāda does not mention *at all* that the *dikṣā* guru in ISKCON will be under the authority of the GBC.

2) On the contrary, the model he established in ISKCON for how the guru, which was himself, would function with the GBC, was that the GBC was under the authority of the spiritual master, and not the other way around:

"We are managing our Kṛṣṇa consciousness movement by GBC. We have got about twenty GBC's for looking after the whole world affair, and above the GBC, I am there, and under the GBC's there are presidents, treasurers, secretaries in each and every center. So the president is responsible to the GBC. GBC is responsible to me. In this

way we are managing."

(Room conversation, 28/6/76)

3) That the guru is above the GBC, has to be the case, since Śrīla Prabhupāda taught that the guru could not be subject to control by anyone, whether it is a managing body or others:

"It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him. [...] The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples. This is the sum and substance of Śrīla Rūpa Gosvāmī's advice in the sixth verse."

(The Nectar of Instruction, Verse 6)

4) However, Śrīla Prabhupāda also taught that after his physical departure, the GBC would be the ultimate managing authority for all of ISKCON:

"The Governing Body Commission (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness."

(Śrīla Prabhupāda's Declaration of Will, Clause 1)

a) By facts 1, 2 and 3, we know that if any successor *dikṣā* gurus to Śrīla Prabhupāda were to exist in ISKCON, they could *not* be under the authority of the GBC in any way.

b) However, by fact 4, we know that the GBC, which is to function always as Śrīla Prabhupāda's representative, *will* be the managing authority for all entities within ISKCON.

Therefore, Śrīla Prabhupāda did not order successor *dikṣā* gurus, as this would be incompatible with his establishing fact 4.

Hence, this is yet *another* proof that Śrīla Prabhupāda remains as ISKCON's sole *dikṣā* guru.

Gurus don't know what gurus should be doing!

If one wishes to drive a car, one first determines how it works, and *then* drives it. Otherwise, if one attempts to drive it without any knowledge of how it works, then one may crash. This is the rational and sane approach to any situation. To act in ignorance and attempt to figure out what should be done *after* one has done it is, of course, doing things back to front. Yet, this is exactly what the supposedly most spiritually advanced persons on the whole planet, the ISKCON gurus and GBCs, have been doing. After having run a guru program for almost 40 years, they are *now* going to figure out what they should actually have been doing all along! Can 50% of the population, females, be gurus? Should disciples be able to initiate in the physical presence of their gurus? How should *dikṣā* and *śikṣā* gurus work in ISKCON? The GBC, the majority of whom are also *dikṣā* gurus, admit that they have absolutely no clue what the answers to these questions are—but they do hope to figure them out some day, with progress to be reviewed at least "annually":

"Guru Related Research [Statement] Based on the sacred *siddhānta* of guru-tattva, and with a positive and enthusiastic spirit, the GBC undertakes the responsibility to provide for present and future generations of devotees, a comprehensive and inclusive understanding that delineates how *dikṣā*- and *śikṣā*-gurus unitedly work within the framework of ISKCON. In the meantime the existing resolutions and proposals concerning (a) Vaiṣṇavī *dikṣā*-gurus and (b) disciples initiating in the physical presence of their initiating guru, are held in abeyance until these roles are defined within the above-mentioned comprehensive research. The progress of that effort as regards these

resolutions will be reviewed annually until its conclusion, to which the GBC is steadfastly dedicated to accomplish."

(GBC Resolution 310, 2015)

This back-to-front approach is characteristic of the insanity that pervades the degraded age in which we live, called "Kali-yuga":

"Therefore, by the influence of the age of Kali, everywhere, politically, socially or religiously, everything is topsy-turvy, and therefore for the sane man it is all regrettable."

(SB, 1.16.22)

The GBC's resolution stating that it will reverse its decision to allow disciples to initiate in the physical presence of their initiating guru was discussed in the last issue of *BTP* (please see "The Law of Disciplic Convenience"). And in *BTP* 44, in "Guru-Tattva Basics", we had explained how ISKCON gurus are not even able to agree on the very basics of what it means to be guru, with some of them fighting over whether females should be allowed to become *dikṣā* gurus. This ignorance has now been made official with the GBC resolution stating that their previous resolutions on "Vaiṣṇavī *dikṣā*-gurus" will also be suspended, until they have figured out what a guru actually is!

Yet, despite all this fundamental ignorance, the GBC still insists that they definitely know that Śrīla Prabhupāda *cannot* be the guru, while many dozens of current ISKCON *dikṣā* gurus should definitely be gurus! No sane person would consider this guru program, built on such ignorance, as being based on knowledge. Yet, such an ignorant guru program has been allowed to continue, and will still be allowed to continue. For the desire to be *dikṣā* guru in ISKCON is stronger than the desire to act in knowledge and do the right thing.

Lessons in Ignorance Masquerading as Education

Official reports from this year's GBC meetings were posted by ISKCON Communications on a GBC-funded website. The report for Day 2 posted on 11/2/15 explained the "ISKCON Disciples Course":

"ISKCON Disciples Course (IDC) which shall be a mandatory pre-requisite for all devotees accepting first or second initiation by an ISKCON guru, from Janmāṣṭamī, 2015 onwards. [...] was developed under the direction of the Guru Services Committee with the help of leading educators in the society is based on the teachings of Śrīla Prabhupāda [...] an online electronic version has been made available."

Part of this online course, lesson 2.4, is called the "Posthumous *ṛtvik* Theory", and the quotes in the shaded boxes below have been taken from this "lesson".

Lying lesson

"This posthumous *ṛtvik* theory is a fallacious theory."

By "posthumous *ṛtvik* theory", the lesson refers to Śrīla Prabhupāda's order issued on July 9th, 1977, for initiations in ISKCON to be conducted on his behalf by his disciples acting as "*ṛtviks*". ISKCON gurus HH Bhakti Vikāsa Swami and HH Jayādvaita Swami have both agreed that the official presentation of this order from Śrīla Prabhupāda is given in a document called *The Final Order* ("TFO"), since they have called TFO the '*ṛtvik* bible'. Consequently, if you were going to attempt to teach what is stated about this order by those whom ISKCON's leaders call "*ṛtviks*", you would at the very least need to present what is stated in TFO. Otherwise, it is impossible to demonstrate why TFO is "fallacious", since you are not even discussing TFO, but instead the lies one has made up about the "*ṛtvik*" position, and

showing the flaws in that. And, as we shall show, this is exactly what the whole lesson does, and therefore what is actually "fallacious" is the lesson itself, based as it is on a pack of lies.

Shameless lies - 1

"This theory tells us that after Śrīla Prabhupāda there is nobody as qualified as him, [...] Therefore it is safe for us to have Śrīla Prabhupāda only as our *dikṣā* guru [...] *ṛtvik* theory gives rise to doctrines that don't exist, such as:

"Only a liberated soul can become guru" [...] "gurus cannot fall", or misuse of the expression "*uttama-adhikāri*" [...] "a liberated soul cannot fall."

Above are some of the lies presented by the lesson about the "*ṛtvik*" position. TFO does not state that we must accept Śrīla Prabhupāda as our *dikṣā* guru **because** nobody else is qualified like him, and therefore it is "safe" for us to accept Śrīla Prabhupāda. Although this may be true, TFO does not state that this is **why** Śrīla Prabhupāda must be accepted as ISKCON's *dikṣā* guru through the use of *ṛtvik* priests. Similarly, guru fall-downs and the qualification of the *dikṣā* guru are not **why** TFO states that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. Rather, TFO states that Śrīla Prabhupāda must be accepted as ISKCON's *dikṣā* guru through the use of *ṛtvik* priests because he issued an order on July 9th, 1977 stating that this should be the system of initiation in ISKCON. And we cannot disobey the order of the guru. That's the reason. However, tellingly, the lesson does not even make a reference to the *existence* of this July 9th order, let alone respond to it.

Shameless lies - 2

"[...] *ṛtvik* theory is fallacious is because by jumping over one's guru one commits greatest offense [...]"

ṛtvik theory gives rise to doctrines that don't exist, such as: [...] "The Ācārya can change *śāstras*" [...] "gaps in *sampradāya* prove *ṛtvikism*", [...] The argument that there are no qualified *dikṣā*-gurus amongst Prabhupāda's disciples indicates that Prabhupāda's teachings have not proven effective."

More lies from the lesson. TFO does not advocate "jumping over one's guru". Rather, it states that Śrīla Prabhupāda is one's guru. Similarly, TFO never states that the "Ācārya can change *śāstras*", or that "gaps in *sampradāya* prove *ṛtvikism*", or that Śrīla Prabhupāda never made any qualified disciples. Rather, the lesson continues to lie non-stop about the position it claims it is exposing as fallacious.

Shameless lies - 3

"A *ṛtvik* guru gives advice, however he does not formally accept the responsibility of delivering the disciple as a bona fide *dikṣā*-guru does. [...] The personal inspiration that a disciple has with his living *śikṣā* or *dikṣā*-guru inspires and amplifies, as he goes on associating with them, his Krishna Consciousness. [...] These are numerous benefits of having a living *śikṣā* as well as *dikṣā*-guru."

The lesson also devotes attention to demonstrating that we must have a bona fide guru, and either a "living" *śikṣā* or *dikṣā* guru. However, TFO does not dispute that we must have a bona fide *dikṣā* guru (Śrīla Prabhupāda), rather than just a "*ṛtvik*". Nor does TFO state that "living" *śikṣā* gurus are forbidden (where by "living", the lesson means "physically present"). Therefore, the lesson devotes considerable time to rebutting ideas that are not even disputed by TFO.

Further, the lesson's attempts to argue for a "living" *dikṣā* guru



Śrīla Prabhupāda: Lies do not change his *dikṣā* guru position

are self-defeating since virtually all of the GBC "living" *dikṣā* gurus it directs us to are disciples of Śrīla Prabhupāda, and thus also do not have a "living" (physically present) *dikṣā* guru themselves. Hence, to claim that a "living" *dikṣā* guru is so essential for one's spiritual life that one should therefore take shelter of someone who himself does not have such an essential "living" *dikṣā* guru, is contradictory.

Thus, as detailed in the last 3 sections, the bulk of the lesson is composed of lies about the "*ṛtvik*" position, followed by the unnecessary "answering" of these lies.

Conclusion

Unable to answer the arguments TFO actually presents, this official GBC course is therefore forced to simply lie about what the "*ṛtvik*" position is. ISKCON's leaders, by definition, are supposed to be educating ignorant persons with knowledge. Instead, they take persons who are educated enough to join ISKCON *because* of their attraction to Śrīla Prabhupāda, and then "educate" them to become ignorant about Śrīla Prabhupāda's *dikṣā* guru position.

ISKCON's leaders are only interested in continuing with their program of Profit, Adoration and Distinction (PAD) through indoctrinating new recruits to become their disciples. Hence, they have no shame about peddling such blatant lies in the name of "education" to achieve this.

BTP Interactive

ISKCON spokesman writes

The following letter was sent to us by His Grace Mahāprabhu Dāsa, who is the European Director of Communications for ISKCON, and our response in blue is interspersed between his statements below:

"Hare Krishna! Herewith is my message with the request for publishing. I am not a fan of your magazine as I think that all the negativity about devotees, factual or not, is not something which pleases Krishna."

1) In order to know what pleases Lord Krishna, we neither need to rely on what you "think", nor what we "think". We can consult Krishna's pure representative, Śrīla Prabhupāda, for we please Krishna through the transparent via medium of His representative:

"Similarly, Kṛṣṇa sends His representative. [...] so pleasing the ācārya means pleasing Kṛṣṇa."

(Śrīla Prabhupāda Lecture, 30/10/72)

Śrīla Prabhupāda gives us the following orders for pleasing him, and thus pleasing Krishna (all emphases added):

"I am very glad that you are challenging all of these so called swamis and gurus. My Guru Maharaja appreciated devotees who boldly present our Vaisnava philosophy. We must take advantage of every opportunity to defeat these rascals and drive them away, so please continue this strong attitude."

(Śrīla Prabhupāda Letter, 30/11/71)

"Write vigorous articles to kick on the face of these rascals. [...] Do you think it is nice? You are talking all nonsense, and I have to believe you?"

(Śrīla Prabhupāda Morning Walk, 19/4/73)

"Our business is to point out who is not a saint."

(Śrīla Prabhupāda Morning Walk, 10/4/74)

2) Therefore, if what we ex-

pose in *BTP* is **factual**, then we are dealing with "so called swamis and gurus" who are talking "nonsense", and who are 'not saints'. In which case what we are doing in *BTP*—exposing such persons—is what will please Śrīla Prabhupāda, and therefore please Krishna.

3) And what is significant is that you are not disputing that what we present is factual, stating instead that it does not matter whether it is "factual or not". And, indeed, in the rest of your letter you even concede that what we state is factual, as we shall see.

"In *Bg.*, 7.18, Krishna says that motivated devotees are magnanimous souls."

Accepting that *BTP* presenting ISKCON's gurus as motivated cheaters is "factual", you attempt to therefore defend such persons by quoting the *Bg.* (*Bhagavad-gītā As It Is*). However, the "magnanimous" devotees *Bg.* refers to are listed by Lord Krishna in *Bg.*, 7.16. And in the purport to that verse it is stated that they are completely different from the "miscreants" who were described in the previous verse, *Bg.*, 7.15:

"Unlike the miscreants, these are [...] more or less, devoted to the Supreme Lord."

(*Bg.*, 7.16)

One of these "miscreants" is described in *Bg.*, 7.15 as follows:

"There are a great number of māyāpahrta-jñānas at the present moment, even amongst the scholars of the Gītā. In the Gītā, in plain and simple language, it is stated that Śrī Kṛṣṇa is the Supreme Personality of Godhead. [...] He is the fountainhead of everything, and everyone is advised to surrender unto His lotus feet. Despite all these clear statements, the māyāpahrta-jñāna deride the Personality of the Supreme Lord and consider Him merely another human being. [...] All the unauthorized interpreta-

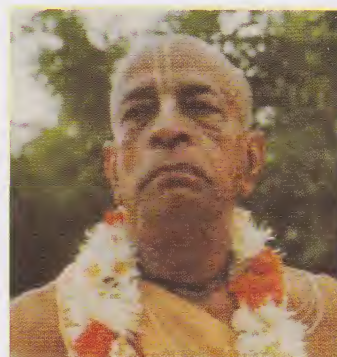
tions of the Gītā by the class of māyāpahrta-jñāna, outside the purview of the paramparā system, are so many stumbling blocks in the path of spiritual understanding. The deluded interpreters do not surrender unto the lotus feet of Śrī Kṛṣṇa, nor do they teach others to follow this principle."

(*Bg.*, 7.15)

Since what *BTP* states is "factual", it is a fact that an analogous situation exists amongst the ISKCON "scholars" of Śrīla Prabhupāda's teachings. Śrīla Prabhupāda's teachings make it clear that he is the supreme authority in ISKCON and everyone is advised to surrender to his lotus feet as the *dikṣā* guru of ISKCON, thereby surrendering to Krishna's lotus feet. Indeed, this was the system he established in ISKCON after he founded it in 1966. These teachings also make it clear that the spiritual master in *paramparā* never deviates. Yet "despite all these clear statements", these so-called scholars state that one can no longer surrender to Śrīla Prabhupāda in the same way and that the spiritual master is "merely another human being" who can become a paedophile, etc. They therefore offer us "unauthorized interpretations outside the purview of the paramparā system". Hence, these 'deluded interpreters do not surrender unto the lotus feet of Śrīla Prabhupāda, nor do they teach others to follow this principle.'

Thus, we would not in any case be dealing with motivated devotees who "are more or less devoted to the Supreme Lord", but with miscreants who are trying to divert people from surrendering to the Supreme Lord (via surrender to the bona fide *dikṣā* guru, Śrīla Prabhupāda).

"Until one is fully purified, all kinds of dirt, including hypocrisy, are there in the heart and to say that all gurus in ISKCON are hyp-



Śrīla Prabhupāda: Orders the defeat of all rascal gurus

ocrites is just a hypocrisy in itself. Another point I want to make is that many, if not most, of the present gurus seem to act as *rtvik* gurus because oftentimes after the *dikṣā* ceremony there is hardly any guidance and/or personal connection of guru & disciple for a variety of reasons."

Having attempted to defend ISKCON gurus for being motivated cheaters, you now accept *BTP*'s presentation of them as being hypocrites by defending hypocrisy! You also practically demonstrate how they are hypocrites by stating that, though they claim to be gurus, in reality they are just *rtviks*, and therefore are acting as hypocritical cheating pretenders. Thus, you are here again conceding that what we say in *BTP* is factual. Your only objection is that we should not point out what you have actually just pointed out yourself—that ISKCON gurus are cheating hypocrites, only pretending to be gurus when they are actually *rtviks*. But we have already presented quotes where Śrīla Prabhupāda has stated that these facts *should* be pointed out.

Therefore, in all cases, the issue is whether or not what we state is factual—not whether or not it should be stated at all. And hence, even though you started your letter by saying that you are not a "fan" of *BTP*, you actually ended it by agreeing that what we state is factual and by stating the same as what we state in *BTP*!

BTP Interactive (continued)

What is the goal of the IRM?

The following letter was sent to us by Dmitriy Dolgikh, from Krasnodar, Russia, and our response in blue is interspersed between his statements below:

"I found your site, read materials and couldn't clearly understand its purpose. I myself took part in one of the ambitious ISKCON projects and was there for something like 5 years of sincere service. After that I was roughly kicked out. So I've seen myself those you've described—some gurus took service personally, lived in a very opulent environment, etc."

Our purpose is to inform devotees of the truth, so that they do not waste their lives on the wrong path, and instead act on the proper path of Krishna consciousness. For example, you would not have needed to waste 5 years serving false gurus who took service personally, etc., after which you were "roughly kicked out", if you had encountered our site earlier!

"So what? I personally would listen to realised persons (even no matter from Gauḍiṣya Vaiṣṇava paramparā or Christian). What's your goal? To dismiss recent gurus from preaching? Start massive war? Could you imagine how many new devotees would become disappointed in God-searching movement?"

Our goal is as just stated. There is no greater disappointment than wasting your whole life serving a false path, which, in addition to not delivering the results you hoped for, will actually deliver negative results. And thus we are actually *combatting* this disappointment.

"Are you empowered by Krishna to make a revolution within ISKCON? Because it would take too much energy."

We do not consider ourselves empowered—we are simply try-

ing to save people from being misled by false gurus because Śrīla Prabhupāda has asked us to do this. (Please see the quotes given on page 8 in the previous answer to Mahāprabhu Dāsa). Whatever energy we have should all simply be given in Krishna's service, regardless of whether or not it will be enough.

"As for me—I would read Śrīla Prabhupāda books, chant *mahā-mantra* and seek sincere devotees, who understand real foundation and get together. There are some people whom I know. I personally do not want to fight for organizational things (I did it a lot when I was in ISKCON project). I really appreciate what Śrīla Prabhupāda did for the world. I appreciate what today's guru ISKCON is doing for people. Do you have anything to substitute it? There are deviations, that's true. Those, who think, they see it. Some people will see it later, some—never. I'd rather fight for my and nearest devotees' spiritual development. Better organize small *nāma-haṭṭa* and discuss real spiritual topics rather than management issues. I guess some devotees have to grow up to it naturally.

Anyhow, if I could be of any help in Russia, let me know."

Thank you very much for your offer of help in Russia.

These are neither "organizational" nor "management" issues. These are spiritual, philosophical issues crucial to the practice of Krishna consciousness—how to surrender to, serve and please the bona fide guru, by which we surrender to and please Krishna. Nothing can be more important than this, for without this, we have nothing.

Śrīla Prabhupāda appreciation

"Everyone in ISKCON should continue to associate with Śrīla Prabhupāda the *dikṣā* guru after

his physical departure as his disciples following his instructions. To become a realized soul one must follow Śrīla Prabhupāda's teachings."

- Satish Chandar, Mumbai, India

"Guru Shri Śrīla Prabhupāda's direction leads one to know Krishna through spiritual knowledge."

- Shivanand K. Byahatti, Hubli, India

Debate & critical thought

"Yes, it is an interesting magazine and always a pleasure to read. I don't entirely agree with everything but that is the beauty of free speech and we need to have diverse viewpoints, I guess, in order to create debate and critical thought. Always a pleasure to read. Thanks."

- Sheri Schiffer, Queensland, Australia

Editor replies:

You make a good point about the need to debate and engage in critical thought. The conclusion that Śrīla Prabhupāda is the *dikṣā* guru is controversial in some quarters, just as the conclusion that Śrī Krishna is the Supreme Personality of Godhead is controversial in some quarters. Yet, in the *Śrī Caitanya-caritāmṛta*, we are advised to not neglect discussion of such controversial conclusions:

"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."

(Cc., Ādi-līlā, 2.117)

In addition, the movement is supposed to be producing persons who are independently thoughtful and competent in all types of knowledge:

"Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action"

(Śrīla Prabhupāda Letter, 22/12/72)



Śrīla Prabhupāda:

Bona fide guru

Yet, this cannot happen by banning devotees from studying the facts put out by the IRM. Rather, the movement today has only produced those who are competent in ignorance rather than knowledge, as we document in every BTP issue!

Living contradiction

"Hare Krishna!

Dear devotees, no offence, but after reading *The Final Order* and arguments on *ṛtvik* system, it's obvious that your interpretations are contradictory to *guru-tattva* system. *Guru-tattva* is not a subject of speculation and our duty is to learn it. Subject matter is presented thoroughly, for example in: "*Guru tattva*—the true conception" by HH Śrīla Nārāyaṇa Mahārāja and it goes against your conclusions. We need a living guru."

- Kalatuta Dāsa, Czarnow, Poland

Editor replies:

The only contradiction, which is glaring, is:

a) Your claim that we need a "Living Guru"—meaning a physically present body;

b) Juxtaposed with your claim that we learn "*Guru-Tattva*" from a book, which is not a "physically present body", and which itself is written by a person who is also not "living" (physically present)!

Thus, you have destroyed your

BTP Interactive (continued)



Śrīla Prabhupāda: Living guru

whole argument yourself in just 2 sentences! Anyone who reads BTP will surely have realised by now that trying to oppose Śrīla Prabhupāda's orders is futile. One will just make a fool of oneself.

The reality is that Śrīla Prabhupāda is a "living guru":

"So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living."

(Śrīla Prabhupāda Lecture, 13/1/69)

Only those in *material* consciousness insist that the *spiritual* master is only a *material* body!

A course in lies

This letter below refers to an article from "ISKCON News", titled "Disciples Course Required for Initiation by September 5th", with the article published on 24/4/15. Parts of the article in question are produced directly below the letter, with our comments on the article interspersed in blue.

"How crazy is this? What's not mentioned here is that they are charging \$120 (US) to write this course. (From a devotee who did the research into it).

What a waste! They don't know that by accepting Prabhupāda's teachings, they're already part of the *paramparā*.

Maybe the prospective gurus will have to start sponsoring the devotees because I'm sure they

won't want to lose out on disciples because of the fee.

Hare Krishna."

- Jivananda Dāsa, Durban, South Africa

"Disciples Course Required for Initiation by September 5th"

From the holy day of Janmāṣṭamī—September 5th—this year, devotees wishing to take initiation from an ISKCON guru will be required to first pass the ISKCON Disciples Course."

We provide an explanation for this ISKCON Disciples Course on page 7 of this issue. Our comments below make reference to the facts given in that article.

"The intention of the course is not that you only take it just before you get initiated," says Laxmimoni Dāsī, a longtime educator who helped develop the course. "As soon as someone decides they want to be a part of ISKCON, they're encouraged to take it so that they can make intelligent choices right from the beginning."

Not true. We prove in our article that the intention of this course, at least in regards to *choice* of guru, is to drive a person to make ignorant choices "right from the beginning".

"It starts with a look at what the word guru and the concept of guru means," says Laxmimoni. "And the idea that all gurus should tell you the same information—that the purpose of life is to go back to Godhead—because they're all following the same *paramparā* line."

Yet, we frequently document the ISKCON gurus giving different information from each other, even though they're all supposedly "following the same *paramparā* line".

"The course puts a major focus on Śrīla Prabhupāda's preeminent (meaning surpassing all others) position as Founder *Acharya* of ISKCON."

Not true, since the course concludes that Śrīla Prabhupāda is not preeminent enough to sur-

pass the many dozens of ISKCON *dikṣā* gurus, as Śrīla Prabhupāda is not considered able to take up this role in ISKCON. Though, ironically, the GBC's official "Foundational Document" on Śrīla Prabhupāda's "position as Founder-*Ācārya* of ISKCON", actually concludes (unwittingly) that this position means that he is also ISKCON's *dikṣā* guru (see page 3 of this issue for more information).

"It then moves on to what to look for and what not to look for when selecting a *dikṣā* guru; and the right and wrong reasons for taking initiation."

With the course's answer to "what not to look for when selecting a *dikṣā* guru" being "Śrīla Prabhupāda!"

"The course also addresses *guru-tyāga*, or what to do if your spiritual master encounters spiritual difficulties or even needs to be rejected."

Something that cannot even occur if the spiritual master is bona fide:

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord" (Bg., 4.42)

"So why is the Disciples Course so essential?

"Each devotee is responsible for choosing their guru, with whom they'll have the most important relationship in their spiritual life," says Laxmimoni. "So we want devotees to educate themselves so that they can make an intelligent choice."

It is very noble to want to educate devotees so that they can make an intelligent choice. However, as we document on page 7, the course does not do this. Rather, it does the exact opposite. It lies to devotees so that they will make the *wrong* choice, by falsely telling them that Śrīla Prabhupāda cannot be chosen as their

dikṣā guru, and that instead they must pick a *dikṣā* guru from a bunch of unauthorised GBC-manufactured gurus.

Living in a parallel world

"The following is being circulated amongst the devotees. Please can you comment?:"

**"Hare Krishna friends,
Here is a very good article by our senior Vaiṣṇava initiating spiritual master.**

Pl. read on.

"Is It Essential to Have a Living Guru?"

(Sankarshana Dāsa Adhikārī)

[Text of article follows]

Yours,

Sri Krishna Hari Dāsa,

Dr Satish Chander Gosain"

Thank you. Your servant,"

- Vindeshwar Prasad Chamoli, Bangalore, India

Editor replies:

The same arguments presented in the above article by the same author, were already defeated in BTP 32, in the article titled "The Living Guru Hypocrisy", which can be read online here:

www.iskconirm.com/hypocrisy

There we show that the "living guru" (meaning physically present) argument is nothing but a self-contradictory device used by unauthorised guru successors to Śrīla Prabhupāda to usurp Śrīla Prabhupāda's position. In summary, they:

a) Apply the "living guru" arguments to Śrīla Prabhupāda to claim that no one can approach Śrīla Prabhupāda, and instead must have a "living" guru.

b) They then *reverse* the exact same arguments when it concerns themselves:

i) That even though *they* do not have a "living guru", it does not matter.

ii) That in *their* case, their disciples can still adequately associ-

BTP Interactive (continued)

ate with *them* even without any physical interaction.

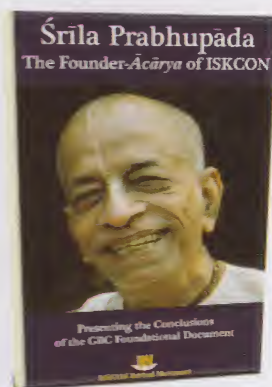
Clearly, if **i)** and **ii)** are the case, they also apply for anyone who wishes to accept *Śrīla Prabhupāda*. Thus, we have rules and arguments made up to apply to *Śrīla Prabhupāda*, but not to the unauthorised guru successors. Such cheating hypocrisy is therefore nothing other than a tool invented to usurp *Śrīla Prabhupāda*'s position, by the cheater hypocrites who use it.

The very fact that such arguments continue to be recycled and circulated ***5 years*** after they were already thoroughly discredited in *BTP*, shows the task before us. This is not a *debate* between two conflicting arguments. Rather, this is a conflict between the real world in which the facts and knowledge exist, and the parallel world in which ISKCON followers live, where they only know ignorance. Thus, in this parallel world, ISKCON's populace lives in a state of ignorant "bliss", oblivious to the facts that those of us in the real world have already read and understood. This shows that the main task is therefore to get IRM's literatures into ISKCON's parallel world, and thus break the stranglehold of ignorance.

BTP/IRM appreciation

"Haribol."

Thank you for Issue 43. All magazines you send out are enlightening, however this issue and the Founder-*Ācārya* book really highlighted some key issues within ISKCON. In particular, the issue on Avanti schools. It is just another way for ISKCON UK to collect money from the large Hindu population in Harrow. I have looked at the prospectus for the Avanti school, the ISKCON primary schools, and the proposal for the new ISKCON secondary school to be built in Stanmore. I agree with *gurukula* education as outlined



The Founder-*Ācārya* Book

by *Śrīla Prabhupāda*. The system that ISKCON UK is propounding is completely against his guidelines and teachings.

As a further example of the deviations being taught at Bhaktivendanta Manor, over 75% of the books on sale there are written by so-called devotees. These include ten new 'interpretations' of the *Bhagavad-gītā*. When questioned, the staff (yes, staff, not devotees) said they were essential to help Westernised Indians and "white" people understand *Śrīla Prabhupāda*'s teachings in more simple terms!

Some of these books are even on the curriculum for the Avanti and Primary schools run by ISKCON UK.

Many thanks for highlighting these issues. It is particularly disturbing as the Manor are planning a huge publicity drive for the Avanti schools, primary and new secondary school at the Janmāṣṭamī festival next week."

- **Tanya Galliara, London, UK**

"Thank you for sending the publication *Śrīla Prabhupāda—The Founder-Ācārya of ISKCON*, and for your good work.

Hare Krishna."

- **Dr. Prem Pancham, Dumfries, Scotland**

"Dear Krishnakant,

Boom! You hit them girls being clowns (GBC) very hard in your *Back To Prabhupāda* Issue. You are the GBC's worst nightmare. Bravo!

Bravo! Bravo! Bravo! Every time these wimps say or do something, you expose them severely. God bless you. Hare Kṛṣṇa. Much admiration and affection.

NB. The "Founder-*Ācārya* Conclusions" book is very nice."

- **Ramai Devi Dāsi, West Virginia, USA**

"Hare Kṛṣṇa! Please accept my humble obeisances. I was receiving *BTP* while I was being held at Butler County Prison. Thank you so much for sending light into the darkness. I am now a free man and will be residing at the above address. Thank you again, I hope all is good with you. *Haribol!*"

- **Joshua Mattocks, Pennsylvania, USA**

"ISKCON should always run as *Śrīla Prabhupāda* desired. Hare Krishna!"

- **Dipali Jivram, Warwickshire, UK**

"Many thanks for this great information.

Jai Prabhupāda!"

- **Charlie Collyer, Ceredigion, Wales**

"I am a Krishna devotee and happy to read your literature. Your sending it to me is much appreciated. Thank you. Hare Krishna."

- **Jainthkumar Somaru, Phoenix, South Africa**

"All glories to *Śrīla Prabhupāda*! Please accept my humble obeisances. I will not criticize ISKCON, except to say that the leadership has many demonic tendencies. I know from experience. I wish to see *Śrīla Prabhupāda*'s movement re-established on the sacred path laid down by The Great *Acharya*. Hare Krishna!"

- **Dallas Bennett, Illinois, USA**

"Thank you so much for your precious package of *Śrīla Prabhupāda* essence."

- **Jagateswar Dāsa, Śrī Jagannātha Puri Dhāma, India**

"Hare Krishna! I'm from Argentina and I believe that you are making a great service to Swami Prabhupāda, who rescued us from the *māyā* and brought us to the Hare Krishna *mahā-mantra* to free ourselves. At your service and

many thanks for everything done."

- **Yadu Gopāla Dāsa, Buenos Aires, Argentina**

"I recently got to know about the *rtvik* system and I am totally shocked with what's going on in today's ISKCON. It's really saddening to see pseudo-gurus cheating innocent devotees. I myself was planning to join but I am glad that I got to know the truth. All because of Lord Kṛṣṇa and *Śrīla Prabhupāda*'s mercy.

So *Prabhuji*, it would be really, really great if you could send a copy of *100 Contradictions* and *The Final Order*, which will help me understand more about what our beloved *Śrīla Prabhupāda* wanted for ISKCON.

Haribol!"

- **Vinita NM, Mumbai, India**

"Thank you for your continued support in my love of the Spirit of our beloved God Head, *Śrī Kṛṣṇa*. Hare Kṛṣṇa! My *pranams* to you,"

- **Rādhā Kāntā Dāsa, Oregon, USA**

"I had never seen your magazine till today. I am a direct disciple of *Śrīla Prabhupāda*. All glories to your service to Guru!"

- **Brahmānanda Puri Dāsa, Texas, USA**

"Excellent Journal—*BTP* by IRM. Hare Krishna."

- **Prof. N.K. Goel, Govt. Medical College, Chandigarh, India**

"Dear Krishnakant,

Thank you very much for your magazine, *Back To Prabhupāda*. I agree with everything that you have to say but will have to go through the magazine again to get a real clear understanding. As for myself, I saw *Śrīla Prabhupāda* at Bhaktivendanta Manor in 1973. I was never initiated, but lived in Bury Place and went on travelling *saṅkīrtana* with devotees in that year and again in 1974. I have one old devotee friend who told me it was actually to my advantage that I never joined ISKCON. How true his words were. I'm already corrupt enough as it is. I'm

BTP Interactive (continued)



Śrīla Prabhupāda: Only
dikṣā guru in ISKCON

struggling with my own personal life at the moment, so I am finding your magazine very, very comforting. So thank you once again. If you could send me a copy of the next mag I would be really grateful. Please find enclosed a postal order for £5.00 with respect. Hare Kṛṣṇa!"

- **Laurence McAuley, Gloucester, UK**

"I would like to read the *BTP* magazine very much. It helps me to know how people are.

Thank you."

- **Nitesh Uttam Anvekar, Belgaum, India**

"Thanks for the copy of *BTP* which we received. It is very enlightening and well worth reading. Thank you."

- **Rādhā, Belfast, Northern Ireland**

"Hare Krishna,

Like King Yudhiṣṭhira answers, aspiring after a permanent situation in spite of guaranteed death is the most wonderful thing in this world. It is still more wonderful that these so called associates of Śrīla Prabhupāda, the top brass of ISKCON now, after understanding everything from Śrīla Prabhupāda and realising most things from Śrīla Prabhupāda, are not able to understand either the meaning of the words, or the contents, in the simple worded letter of July 1977, the final order. Is

this not most wonderful in this ISKCON? Thank you. Hare Krishna. Your Servant,"

- **Aruna Chaitanya Dāsa, Udupi, India**

"Very informative, keep up with the good work. God bless!"

- **Hridayānanda Dāsa, Verulam, South Africa**

"Thank you for your wonderful service to His Divine Grace Śrīla Prabhupāda through the magazine called *Back To Prabhupāda*. I made a small donation just to cover the expenses of sending copies regularly to me. Please continue...

Regards,

Yours Humble servant,"

- **U. Sreejith, Kerala, India**

"I applaud your efforts."

- **Jonson Miller, Pennsylvania, USA**

"This book is very good."

- **B.R. Parimala, Bangalore, India**

"Jaya Śrīla Prabhupāda!

Thanks for sending me the new issue of *Back To Prabhupāda* magazine, a real blessing. I'll be sending you my contribution so you can continue with your spiritual task and help all the Prabhupādanugas around the world to find shelter at his lotus feet and see the light (truth), and keep hammering those so-called gurus (cheaters) until they drop dead in their material world they live in.

Your magazine helped me see the real meaning of the word "devotee" and also "friends" (so-called) who are lying to themselves regarding the *ṛtviks*.

All glories to Śrīla Prabhupāda and his sincere devotees."

- **Milfer Seilav, California, USA**

"Good work. Packed with so many facts. Shed light on many issues. Enriching. Keep going."

- **Sangam Chetram, Flacq, Mauritius**

"Great job. Expose the bastards."

- **Rajendra Harrypersadh, Durban, South Africa**

"Hare Krishna!

Thank you so much!

So pleased to see you standing up and defending Śrīla Prabhupāda's plans and intentions for the

way ISKCON should be run. I look forward to receiving your publications. Warmest regards,"

- **Geoffrey Roberts, Sheffield, UK**

"I am very, very sad to read in the *Special Summary Issue* about what happened in ISKCON."

- **Brindabon Behari Goswami, London, UK**

Editor replies:

We share your sadness. We all want the ISKCON that Śrīla Prabhupāda established to exist and be spreading all over the world. However, the ISKCON Revival Movement (IRM) is helping to correct the current sad state of affairs by rescuing devotees from following a false path.

"In the edition #45 article "Śrīla Prabhupāda's Guru Order", you quote a wonderful conversation between His Divine Grace and Gopal Kṛṣṇa Dāsa, regarding the correct *śikṣā*-guru understanding of the 'āmāra' verse. I have used this understanding many times without knowing of this reference, so thank you for your research and service. Would you kindly advise the details of the quoted conversation, date & place, etc., to complete the bonafides for our use?

Many thanks and thank you again for *BTP*!

Hare Kṛṣṇa. Yhs,"

- **Balaram Dāsa, Queensland, Australia**

Editor replies:

The conversation quoted is from a one-hour room conversation recorded in Honolulu, on May 30th, 1976, and this is the exact reference for the conversation in the Vedabase:

Room Conversation, May 30, 1976, Honolulu, 760530R1-HONOLULU [60:59 Minutes].

What is interesting about this conversation is that, as we showed in the article you mention, the "āmāra" verse order from Lord Caitanya—

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as

they are given in the Bhagavad-gītā and Śrīmad-Bhāgavatam. In this way become a spiritual master and try to liberate everyone in this land."

(Cc., *Madhya-līlā*, 7.128)

—is not itself an automatic authorisation for everyone in ISKCON to become a *dikṣā* guru, without an authorisation for the same from one's own *dikṣā* guru. This is significant because, after 35 years, the BBT (Bhaktivedanta Book Trust) suddenly changed one of the purports to this verse to try to eliminate the possibility that it is referring to becoming a *śikṣā* guru. However, as this conversation shows, their "book change" was in vain, since the conclusion remains the same! Indeed, a detailed analysis of the purports to this verse also demonstrated that this verse in and of itself is not authorising one to become a *dikṣā* guru. Please see "Climb-down 3—Book Changes Means Defeat" (*BTP* 27) as well as "Śrīla Prabhupāda's Order v Lies" and "Lord Caitanya's Order to 'Become Guru'" (both from *BTP* 39), for further information.

"Your website is FANTASTIC! Thank you, thank you, thank you!"

- **Ted Wahl, Wonju, South Korea**

Editor replies:

Thank you for the appreciation. The site, www.iskconirm.com:

a) Is visited by devotees from 179 countries.

b) Has 9 extension sites in Czech, Dutch, French, German, Hungarian, Russian, Portuguese, Serbian and Spanish.

c) Contains hundreds of articles and papers.

d) Particularly popular is the "Matrix of Defeat" on the homepage, which documents a "Who's Who" of over 100 persons from the "devotee" community attempting to oppose Śrīla Prabhupāda's orders, with all their attempts eviscerated.

The War Against Reality Instead of *Māyā* – 1

Śrīla Prabhupāda explained the mission of his movement very simply as a declaration of war against *māyā*:

“So this movement, Kṛṣṇa consciousness movement, is a declaration of war with *māyā*.”
(Śrīla Prabhupāda Lecture, 30/3/71)

And this declaration is required even to begin practising Krishna consciousness:

“*Māyā* is very strong, and to begin devotional service is to declare war against *māyā*.”
(*Teachings of Lord Kapila*)

Māyā here is defined as that which is illusory and false:

“*māyā* [illusion] is false”
(Bg., 7.14)

Conversely, the exact opposite of *māyā* is reality:

“And when one serves the illusion, he is deluded by *māyā*. One has to understand, however, that he is in all circumstances forced to serve. Either he serves the illusion or the reality.”
(*The Perfection of Yoga*)

Yet, as we shall demonstrate over the next two pages, ISKCON is currently engaged not in a war against *māyā*, but in the acceptance of *māyā*. And, therefore, it is actually engaged in a war against reality! All emphases added.

False initiation

Such a war against reality begins as soon one starts committing to ISKCON. As we saw in the article on page 7 and from our reply to a letter on page 10, as soon as one becomes serious to commit oneself to a guru, the first step is to induct them via the ISKCON Disciples Course (“IDC”). This course is a prerequisite now for one accepting initiation from an ISKCON guru. As we documented, the course offers indoctrination in a pack of lies regarding why Śrīla Prabhupāda cannot be one’s *dikṣā* guru. Yet, as we saw in our very first article in this issue, “GBC Unable to Reply to Founder-Ācārya

Book”, the GBC’s own “Foundational Document” accepts that these lies, are indeed, lies! Thus, from the very start, a person’s participation in ISKCON is based on denying the reality of Śrīla Prabhupāda’s *dikṣā* guru position in ISKCON.

False gurus

Once one lives in an ISKCON temple, the very first act one engages in every day is also based on denying reality. Upon awakening, all ISKCON members are supposed to engage in worship of the spiritual master by singing the *Guruvāṣṭakam* prayers, which begin with the phrase “*samsāra-dāvā*”. HH Jayādvaitya Swami, a GBC guru, explains that these prayers should be directed towards the GBC ISKCON gurus:

““*Samsāra-dāvā*” is not the Prabhupāda song. It’s the guru song. It’s the song offering respect to the spiritual master which doesn’t mean the Founder-Ācārya of ISKCON. It means your spiritual master, his spiritual master, [...] And the *Guruvāṣṭakam*, anyone can think ‘this is for my guru’, and then you’re alright. [...] *Guruvāṣṭakam*, that’s good for your Guru Mahārāja [spiritual master], his Guru Mahārāja, my Guru Mahārāja, their Guru Mahārāja.”

(Jayādvaitya Swami, *Kīrtana Standards Seminar*, ISKCON Juhu, 11/14)

Part of these prayers which start as “*sākṣād-hari*”, state that the spiritual master should be worshipped as good as God. And another ISKCON GBC guru, HH Śivarāma Swami, explains that all ISKCON GBC gurus should be worshipped as being on this level regardless of how fallen they may actually be:

“there may be so many other types of personality traits or even lack of realization that may be there within a spiritu-

al master. But still *sākṣād-hari*. Still he has to be treated as good as God.”

(SRS Podcast, 11/1/09)

Thus, ISKCON members must deny reality by pretending that their gurus are on the highest level of Krishna consciousness, regardless of their actual level.

False philosophy

Another basic requirement for all ISKCON members is to study Śrīla Prabhupāda’s books and understand the philosophy of Krishna consciousness. Indeed, after a few years in ISKCON, one can even be rubber-stamped as a “*brāhmaṇa*” by taking a second initiation. Yet, as we saw in the article on page 7 about the IDC course, far from ISKCON being full of “*brāhmaṇas*”, even its top leaders—never mind the rank and file members—have not mastered even the very basics of Śrīla Prabhupāda’s teachings. For example, in that course, put together by supposedly the “leading educators in the society”, the idea that a bona fide guru “cannot fall” is condemned as a “false doctrine”. Yet, even in the ‘ABC’ beginner’s book, *Bhagavad-gītā As It Is*, Śrīla Prabhupāda states:

“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord”
(Bg., 4.42)

“The *Bhagavad-gītā* is the ABCD. It is just beginning of understanding of what is God. ABC.”

(Śrīla Prabhupāda Lecture, 27/2/73)

So there is no possibility of the bona fide *dikṣā* guru in the disciplic succession ever falling, as he never deviates. And yet, it is claimed that what Śrīla Prabhupāda states is a “false doctrine” not taught by Śrīla Prabhupāda! And in every *BTP* issue we are presenting many other examples of



Śrīla Prabhupāda: Teaches - Declare war on *māyā*, not reality!

how even the basic ‘ABCs’ of philosophy are not understood in ISKCON, with page 4 of this issue being yet another example. So even the basic reality of Śrīla Prabhupāda’s words is denied.

False leaders

In the official “*Sannyāsa Annual Reports 2014*”, GBC guru HH Bhakti Vikāsa Swami stated:

“I see ISKCON as being increasingly off course”.

And, in his 2014 *Vyāsa-pūjā* offering to Śrīla Prabhupāda, he wrote:

“what is mainstream in ISKCON today would at that time have been considered an unthinkable deviation from your instructions and example. [...] Some devotees call this mission drift, but I see it more as a hijack. Śrīla Prabhupāda, I just need to let you know that I am not aligned with persons who use your name and institution to promote their own agenda, among which some programs bear hardly even a semblance to your mission.”

The persons responsible for this mass deviation and hijack are the GBC, ISKCON’s “ultimate managing authority”, the majority of whom are also ISKCON *dikṣā* gurus. Yet, BVKS does not oppose all these deviants on the GBC continuing to function as *dikṣā* gurus. So, again, we have a denial of basic reality. A person is a deviant, but he is also supposedly ‘as good as God’ in his role as a *dikṣā* guru!

The War Against Reality Instead of *Māyā* – 2

Continuing with our journey into ISKCON's war against reality, we offer more examples below. All emphases added.

On whose behalf?

When Śrīla Prabhupāda used the phrase "on behalf" in connection with the act of giving initiation, it meant, as the term implies, that the initiation would lead to the persons initiated becoming disciples of the person on whose behalf the initiation was given:

"[...] so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. [...] They shall, of course, still be considered as my disciples, not that they shall become your disciples"

(Śrīla Prabhupāda Letter, 4/1/73)

Similarly, shortly before his physical departure, Śrīla Prabhupāda appointed representatives ("rtviks") to give a spiritual name on his behalf, and this led to the initiate becoming Śrīla Prabhupāda's initiated disciple:

"these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name"

(July 9th, 1977 Letter, signed by Śrīla Prabhupāda)

Given this fact, whenever Śrīla Prabhupāda conducted an initiation, he never stated that he was accepting the disciple, or giving them an initiated name, "on behalf" of his guru, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Otherwise, as just seen, this would have meant that the initiate would have become the disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and not Śrīla Prabhupāda. Therefore, when conducting initiation activities, acting on Śrīla Prabhupāda's behalf means that the initiate will become the initiated disciple of Śrīla Prabhupāda, and not the disciple of the person who is carrying out the activity!

Denying what is stated

At ISKCON initiation ceremonies, it is being claimed that the initiators are acting "on behalf of Śrīla Prabhupāda":

"And I am giving you initiation on behalf of ISKCON, on behalf of Prabhupāda. [...] On behalf of Śrīla Prabhupāda I give you your spiritual name, Parama Karuṇa Dāsa".

(Bhakti Charu Swami, Initiation ceremony, 2/7/11)

"On behalf of His Divine Grace Śrīla Prabhupāda, I'm very happy to give you the name Śaci Mayī Devī Dāśī."

(Radhanath Swami, Initiation ceremony, 7/12/14)

Thus, according to the statements made by Śrīla Prabhupāda in the previous section, the use of this language here would clearly mean that those initiated would become Śrīla Prabhupāda's initiated disciples, with those carrying out the initiation acting on Śrīla Prabhupāda's behalf as his representatives or *rtviks*. But that is not what actually happens. Despite what is stated, those initiated are claimed to be the disciples of those who are carrying out the initiation ceremony.

However, assume that the initiators in question, HH Bhakti Charu Swami and HH Radhanath Swami, had *actually done* what they stated, and acted "on behalf of Śrīla Prabhupāda" by initiating the initiates as Śrīla Prabhupāda's initiated disciples. Then, in that case, due to having *truly* acted on Śrīla Prabhupāda's behalf, they would actually have been thrown out of ISKCON! Because to accept disciples on Śrīla Prabhupāda's behalf (the position of the IRM) is considered by the GBC to be "*rtvikism*", and the GBC claims that this is a "dangerous philosophical deviation" (GBC Resolution 303, 1999).

We therefore have the following crazy situation:

a) If you **pretend** to **falsely** ac-

cept disciples "on behalf" of Śrīla Prabhupāda, then this is considered bona fide.

b) If you **actually** accept disciples "on behalf" of Śrīla Prabhupāda, then this is considered a great sin!

Thus, the reality of what is stated must be denied, and instead one must act in a manner that is false according to what one states.

The IRM's position

The IRM's position, which the GBC refer to as "*rtvikism*", and a "dangerous philosophical deviation", as mentioned above, is the following:

a) Those persons who replaced Śrīla Prabhupāda following his physical departure as successor *dikṣā* gurus are unauthorised. This is because Śrīla Prabhupāda only authorised his disciples to act *śikṣā* (instructor) gurus, with himself remaining the *dikṣā* guru:

"The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing."

(Śrīla Prabhupāda Letter, 4/8/75)

And Śrīla Prabhupāda never changed this system by authorising his disciples to succeed him as *dikṣā* guru.

b) Therefore, such supposed successor *dikṣā* gurus should be rejected. One may, however, accept persons other than Śrīla Prabhupāda as *śikṣā* gurus.

GBC spokesman's position

Krishna-kīrti Dāsa ("KKD") was the GBC's authorised spokesman in the official debate with the IRM which was published by Martin Luther University in Germany (see www.iskconirm.com). Here is what he did:

a) In 2009, he rejected his ISKCON *dikṣā* guru, HH Hridayānanda Dāsa Goswami:

"my leaving him as a disciple in 2009, and declaration of such, was simply a formal recognition of his fallen condition".

(KKD announcement, 6/12/14)

b) He has now opted to follow the IRM's policy of "no *dikṣā*, *śikṣā* only" in regards to anyone other than Śrīla Prabhupāda, for he has subsequently not taken another *dikṣā* guru and instead only accepted a *śikṣā* guru:

"His Holiness Bhakti Vikāsa Swami very kindly accepted me as his *śikṣa* disciple."

(KKD announcement, 6/12/14)

However, in the official GBC debate, as part of his attack on the IRM, KKD had stated that:

"Śrīla Prabhupāda himself has said a physically present *dikṣā*-guru is necessary."

(KKD, Official GBC debate submission, p. 125)

Thus, through his actions, KKD is agreeing that this statement is not correct, as he himself has rejected "a physically present *dikṣā*-guru" and has not accepted another physically present *dikṣā* guru. Yet, an IRM supporter is considered by KKD (and His Holiness Bhakti Vikāsa Swami) as not being correctly situated spiritually if he does not have a physically present *dikṣā* guru. Hence, since KKD is in the same position, he is rejecting the very reality he himself is living!

Conclusion

Every BTP issue is basically documenting how today's ISKCON engages in accepting that which is false at the expense of reality. These two pages merely give further examples of this. In BTP 35 we explained this concept as being a "parallel world" in which ISKCON lives. And, as Śrīla Prabhupāda explained in the introduction on the previous page, this parallel world is one in which they "serve the illusion", while the rest of us exist in the real world, where we serve "the reality".

Śrīla Prabhupāda's Transcendental Books – 1

In the Preface to his wonderful *magnum opus*, a multi-volume English translation of and commentary on the *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda wrote:

"Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the respiration of the entire human society."

(SB, Preface)

Thus, through his books, Śrīla Prabhupāda is actually respirationising the "entire human society". However, one of his disciples has also made a similar claim about his books. We examine this claim below, with all quotes in the shaded boxes being from the website of ISKCON GBC guru HH Bhakti Vikāsa Swami ("BVKS"). All emphases below have been added.

The puffed-up program

"I have much work to do in writing. [...] But my heart is burning with the desire to produce more books. It may sound puffed-up, but I feel they will be important contributions to the ongoing respirationization of human society. Therefore I constantly go on writing. [...] Funds are also required. So are distributors for my books in different parts of the world."

Yes, it does sound puffed-up, as BVKS is speaking of his books as though they are on a par with Śrīla Prabhupāda's—stating that they are also "important contributions to the ongoing respirationization of human society". And BTP had previously documented that BVKS has been very ambitious in his "puffed-up" books program:

"30,000 Telugu Rāmāyaṇa have just been printed, which brings the number of my books in print to over one million. [...] I request all the devotees to pray [...] that I may write many more books as a service to Śrīla Prabhupāda and his mission."

(BVKS, 24/11/11)

No authorisation

Given that Śrīla Prabhupāda's books are *already* respirationising the "entire human society", the question arises as to what is the authorisation for BVKS's "puffed-up" program. In response, BVKS offers up the following claim:

"Śrīla Prabhupāda's books are the lawbooks, and everything we need to know to become fully Krishna conscious is in his books. Nevertheless, Śrīla Prabhupāda wanted his disciples to write also. He once said that, 'My disciples will write commentaries on my purports.'"

Earlier, BVKS had also claimed: **"Śrīla Prabhupāda, your books are complete and perfect, and are available to all. Nevertheless, you instructed your disciples, especially the sannyāsīs, to write. 'My disciples will write purports to my books.'"**

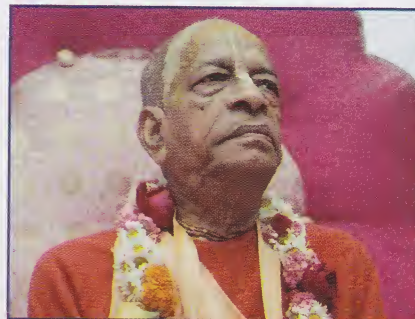
(BVKS Vyāsa-pūjā offering, 1997)

His use of speech marks in both cases for the "quotes" he offers means that BVKS is claiming to be offering direct verbatim quotes from Śrīla Prabhupāda. However, there is just one problem for BVKS in this attempt to justify his "puffed-up" program to be a big author: no record for either one of the "quotes" he offers exists! We only have BVKS's own self-serving claims. Therefore, according to the BTP 40 article entitled, "Techniques of Mass Deception (TMDs)", this claim of BVKS would be classified as a TMD 4, or "Phantom Quote".

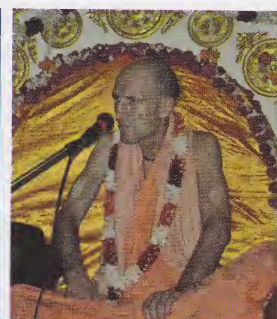
Transcendental literature

As Śrīla Prabhupāda's books are respirationising the entire human society, they are not ordinary literature. Such transcendental literature is written only by the pure devotee with the direct assistance of Krishna:

"Transcendental literature that strictly follows the Vedic



Śrīla Prabhupāda: Self-realised Ācārya



BVKS: Deluded pretender

principles and the conclusion of the Purāṇas and pāñcarātri-kavidhi can be written only by a pure devotee. [...] The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself."

(Cc., Ādi-līlā, 8.39)

Thus, unless such transcendental literature is presented only by a self-realised soul, it is poison:

"any Vedic literature, unless it is presented by a self-realized devotee, it is poison."

(Śrīla Prabhupāda Lecture, 9/5/69)

Hence, in addition to there being no "quotes" authorising him to write "commentaries and purports" on Śrīla Prabhupāda's purports and books—quotes which BVKS claims exist to justify his extensive book program—BVKS also faces another hurdle. In order for BVKS to be able to write books that are on a par with Śrīla Prabhupāda's and 'respirationising human society', as he claims his books are, then BVKS would also need to be of this pure, self-realised spiritual calibre. Therefore, Śrīla Prabhupāda stated that his disciples would write books like the books of the previous ācāryas and his books, only when they were self-realised souls:

"Persons like all of the Gosvamis wrote so many books, Visvanatha Cakravarti, and all the acaryas wrote books, and still I am writing books. Similarly, also my disciples will write. So any self-realized soul can write unlimited books without devi-

ating from the original ideas."

(Śrīla Prabhupāda Letter, 28/2/72)

One may consult the following page to decide for oneself whether BVKS is such a pure, self-realised soul, or a deluded pretender speaking contradictory nonsense: www.iskconirm.com/BVKS

Even translations

When asked if his disciples could translate Vaiṣṇava literature that he had not translated, Śrīla Prabhupāda replied:

"A realized soul, must be. Otherwise, simply by imitating A-B-C-D will not help. [...] Our translation must be documents. They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation."

(Room conversation, 28/5/77)

Thus, even for only translation work Śrīla Prabhupāda has called for a person to be a "realised soul" and "very realised"—not to speak of producing transcendental literature that is respirationising human society!

Conclusion

There is no evidence that Śrīla Prabhupāda has asked for commentaries to be written on his books, or that BVKS is of the same spiritual calibre as Śrīla Prabhupāda, capable of producing books like Śrīla Prabhupāda's, that are respirationising human society. He should therefore stop trying to compete to do this, and instead just distribute Śrīla Prabhupāda's transcendental books.

Śrīla Prabhupāda's Transcendental Books – 2

In the previous article we highlighted how two phantom "quotes" for which no record exists had been presented by an ISKCON GBC-elected guru to justify his "puffed-up" program to produce books that are supposedly spiritually on a par with Śrīla Prabhupāda's books. Similarly, another ISKCON guru, **HH Hridayānanda Dāsa Goswami ("HD")**, is also relying on a manufactured authorisation to justify his writing a book called "A Comprehensive Guide To *Bhagavad-Gītā*, With Literal Translation". His official website claims that such a book is necessary because:

"Prabhupāda personally instructed H.D. Goswami, his disciple, to present these teachings "in your own words" to learned Western audiences."

However HD's book contains a complete re-translation of Śrīla Prabhupāda's *Bhagavad-gītā*. And the facts are that:

1) Śrīla Prabhupāda had already stated that his "translations" were approved by "Western higher circles":

"Now the Western higher circles, they have admitted that the greatest contribution of the Hare Kṛṣṇa Movement are these authorized translations of the Vedic literatures. This has been said by one professor."

(Śrīla Prabhupāda Letter, 21/11/75, emphases added)

Thus, since Śrīla Prabhupāda was more than satisfied with his translation of the *Bhagavad-gītā* for "learned Western audiences", there is no record of him asking HD or anyone else to produce a new translation for such an audience.

2) We know that Śrīla Prabhupāda definitely did not authorise HD to produce a new translation of the *Bhagavad-gītā*, because he ordered him to stop learning Sanskrit:

"That is a very good program that you have begun, namely, travelling from center to center and preaching especially from the scholarly point of view of being able to understand this Krishna philosophy very scientifically and positively. You have studied the Sanskrit language for some years, that is sufficient of study, there is no more need. Now you read our books, not that lifelong you have to study Sanskrit. Simply read our Sanskrit wherever it appears in our books and teach these slokas to the devotees, do not waste time by studying Sanskrit independently of our books."

(Śrīla Prabhupāda Letter to HD, 6/8/72, emphases added)

This instruction makes it clear that HD was to be satisfied with his basic knowledge of Sanskrit at the time which allowed him to teach the slokas in Śrīla Prabhupāda's books to the devotees in the temples. He was definitely *not* to learn any more Sanskrit in order to be able to re-translate the whole *Gītā* to present to "learned Western audiences".

3) Hence, the "in your own words" instruction referenced on HD's website, actually states something completely different:

"And you must all study very scrutinizingly all of the books so that when the need arises you can repeat in your own words their purport."

(Śrīla Prabhupāda Letter to HD, 6/1/72)

a. At the time HD was the Temple President of Houston (Texas, USA), and this instruction is given generally for every single temple member: "you must all study".

b. The instruction only stated that they should "repeat" the "purport" of "all of the books" in their own words.

Thus, **everyone** was asked to simply **repeat** the **purports** of **all** the books rather than **one** person being **personally** instructed to give a new **translation** of the **verses** and his own **commentary** on **one** specific book.

Therefore, the claim made on HD's website that his book is authorised due to a personal instruction from Śrīla Prabhupāda is not correct.

The reason that such "quotes", as put forward by BVKS and HD, do not exist, is because Śrīla Prabhupāda's transcendental books do not require his disciples to improve their efficacy with commentaries and new translations. Rather, such claims are required only to justify the "ācārya-author" ambitions of his disciples. And Śrīla Prabhupāda warns against such unauthorised ambitions:

"One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires."

(Cc., *Adi-līlā*, 9.5)

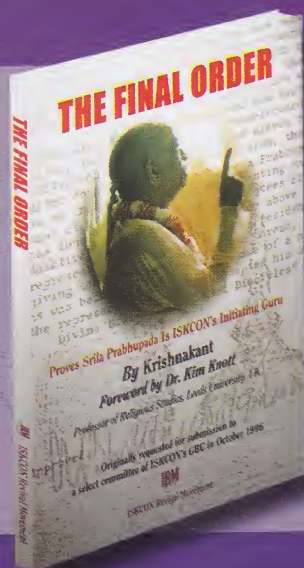
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